

GOD: MOVING

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Spirit enables the people of Israel to regain their capacity for action after having fallen away from Yahweh and placed themselves into desperate situations.

Michael Welker, *'The Holy Spirit'*, in *The Oxford Handbook of Systematic Theology*, 237

The picture that emerges from the Old Testament is that of a divine Spirit which is distinct from the Lord and yet equivalent to God's creative and redemptive presence for the sake of life, strength, skill, wisdom and justice, a means of revealing the Lord, communicating his will, energising his work and enabling obedience to him.
Geoffrey Wainwright, *'The Holy Spirit'*, 276.



HOLY SPIRIT & THE CHURCH

The church is a community which is a creation of the event of the intensity of the Holy Spirit economy of grace in redeeming creation.

Tom Greggs, *Dogmatic Ecclesiology: The Priestly Catholicity of the Church*, 2.

Alister McGrath, *Christian Theology: An Introduction*, 280-281.

WIND

This image suggest power, movement and uncontrollability

Powerful wind led people out of Egypt which parted the Red Sea (Exodus 14:21)

BREATH

This image is often linked to God's work of creation (Genesis 1:2; Job 26:12-13, 33:4; Psalm 104: 27-31)

CHARISM

Filling of an individual with the Spirit of God, by which enabled the perform tasks which would otherwise be impossible

Anointing of Kings - David (1 Sam. 16:13)

In other words, theologians- as all Christians- are a needy people, ones who depend upon a Paraclete/ Advocate/Comforter (cf. Jn.14:16,26) who is both with us and in us so as to "de-subjectify" and "re-subjectify" our very selves at different constitutive registers, including the affective. We have been promised by Christ that his departure will not leave us orphaned (cf. Jn 14:18)... We must give space and be receptive to the Spirit's help (Rom. 8:26) in order to carry on faithfully and courageously before our fears.

Daniel Castelo, 'Holy Spirit', in *The New Cambridge Companion to Christian Theology*, 113.

It is impossible for you to recognise Christ, the image of the invisible God unless the Spirit enlightens you. And impossible to worship the Son save by the Holy Spirit. Impossible to call upon the Father save by the Spirit of adoption. (Augustine, *On the Trinity*, XI.27)



ACTS 1 / ACTS 2

When the work of the Holy Spirit is forgotten or suppressed, the power of God is apt to be understood as distant, hierarchical, and coercive; Christocentric faith deteriorates into Christomonism; the authority of Scripture becomes Spiritless and heteronomous; the church is seen as a rigid power structure in which some members rule over others; and the sacraments degenerate into almost magical rites under the control of a clerical elite.

D.L. Migliore, *Faith Seeking Understanding: An Introduction to Christian Theology*, 233.

THE SPIRIT OF GOD IS PRESENTED BY THE OLD TESTAMENT AS GOD'S CREATIVE, SUSTAINING, SAVING, AND RENEWING POWER WHO RESCUES NOT ONLY INDIVIDUALS BUT THE ENTIRE PEOPLE OF GOD FROM THE FORCES OF SELF DESTRUCTION

D.L. Migliore, *Faith Seeking Understanding*, 236.

THE BOND OF UNITY TWO HANDS OF GOD

the recovery of the importance of the Spirit must not come at expense of the centrality of the church's witness to Jesus

Karl Barth, *The Theology of Schleiermacher*

It is impossible for you to recognise Christ, the image of the invisible God unless the Spirit enlightens you. And impossible to worship the Son save by the Holy Spirit. Impossible to call upon the Father save by the Spirit of adoption.

Basil the Great

WHATEVER GOD IS, IS HOLY

VENI SANCTE SPIRITUS

QUESTIONS FOR REFLECTION

- In light of these sessions, who would you direct your prayer to?
- In your own life how do you maintain the unity of God?
- What might it look like to distinguish the Holy Spirit from experience?
- Why might it be important to understand the Church as a work of the Holy Spirit?
- How do you engage with the Holy Spirit?

the name "Spirit" should primarily serve to remind us that God is beyond gender and that we must avoid the danger of making idols of any images and metaphors of God
D.L. Migliore, *Faith Seeking Understanding*, 245.

POWERFUL

Comes as wind and fire: People 'filled' (Acts 2:4; 4:8; 9:17; 13:9), acts in the Spirit (Acts 19:21) and through Spirit (Acts 21:4)

PERSONAL

Speaks (Acts 1:16; 8:29; 10:19; 11:12; 13:2; 28:25), bears witness (Acts 5:32; 20:23); snatches (Acts 8:39); sends (Acts 13:4); thinks good (Acts 15:28), forbids (Acts 16:6), prevents (Acts 16:7), appoints (Acts 20:28), is lied to (Acts 5:3), put to the test (Acts 5:9) and resisted (Acts 7:51).

We believe in the Holy Spirit, the Lord and Life-Giver, who *proceeds* from the Father, who with the Father and the Son together *is worshipped and glorified* who has spoken through the prophets

GOD: MOVING

1) WHO IS THE HOLY SPIRIT?

- Old Testament
- New Testament
- Fully Divine

THE HOLY SPIRIT IS FULLY GOD

DISCUSSION

How do we see the same Holy Spirit in the Old and New Testament? What role does the Holy Spirit play in your faith?

2) WHAT IS THE CHURCH?

- Acts 1
- Acts 2
- Whose is the Church?

THE CHURCH EXISTS BECAUSE OF THE HOLY SPIRIT!

DISCUSSION

How might you distinguish the Holy Spirit from your experience??

3) HOW DO I BELIEVE IN THE HOLY SPIRIT ?

- *All* relate to God
- Preparing Hearts
- Illumination
- Renewal

THE HOLY SPIRIT CANNOT BE REDUCED TO A HE OR ME

We believe in the Holy Spirit, the Lord, the giver of life, who proceeds from the Father and the Son, who with the Father and the Son is worshipped and glorified, who has spoken through the prophets. We believe in one holy catholic and apostolic Church. We acknowledge one baptism for the forgiveness of sins. We look for the resurrection of the dead, and the life of the world to come.